/233 cont./

796 urging a return to Yacairá and the old gods. They then recited
[793] the song in honor of Yacairá. The text is as follows:
[533] /234/
[539]

"Yahá yahečá itymbý areteý Yacairá
yahá yahečá itymbý-reté Yacairá
yahá yahečá itymbý-ridiui Yacairá
yahá yahečá itymbý-ryakua Yacairá
yahá yahečá itymby-rieté-ryakua Yacairá."

In continual repetition, as is customary, it says only this: "Let us go to see the maize plant of Yacairá." Then the parts of the maize plant are enumerated.

• [537] The above-mentioned meeting ended after the chief spoke
[622] again and referred to the new times, to the necessity for adapta-
[177] tion and schooling for the young people. -- The assemblage then withdrew amid singing and returned to their villages.

[793] As long as the old priests of magic live, the ceremonies
[198] described will probably still be celebrated. But then their disappearance is to be expected, and the songs about Nhanderykey and Yacairá and many other things will fall into oblivion.

VI. Influence of the Environment.

178 Schaden, in his latest book, reports on this subject in de-
179 tail. He examines the reactions of the various Guarani tribes of Brazil to their contact with the whites and the possibilities of their acculturation. In Chapter 8 he turns his attention to religion in particular and confirms that the tribal religion, in the main, continues to exist. To be sure, many Indians let themselves be baptized and call themselves Christians, but their Christianity is merely external. At this point Schaden indulges
[114] in interesting psychological opinions. He comes to the conclusion that the unique culture of the Guarani tribes of Brazil has received a blow to its vital nerve and that therefore all these tribes will be able to exist for a few decades or more.